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survey. But no effort is made to trace and weld together the more popular movement in English-speaking countries originating in the work of Darwin. This has great need of being done.

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### RELIGIOUS LIBERTY UNDER THE STUARTS

This<sup>1</sup> is the Thirlwall Dissertation of 1911. The period it covers is not usually thought of in connection with the spirit of tolerance, because the whole trend of legislation was in the opposite direction. But Mr. Smith attempts to show, and we think successfully, that there was a definite theory of religious liberty which was strongly asserted from three distinct points of view—those, namely, of the Nonconformists, the rational theologians; and the Whigs. It is evident at a glance that intolerance stands athwart the very existence of all these, while at the same time fundamentally they had little if any sympathy with each other. It is thus seen that purely self-centered motives led them to co-operate in the movement toward religious liberty.

The author has worked the subject up from a careful examination of the sources, a partial list of which he has given at the end of the volume. He has also made good use of contemporary pamphlets and through these as pulsation, with the animus of the time he has been able to transmit some of it to his pages even though his treatment is brief. He has, of course, likewise used later works, and so has taken into account the various, often contradictory, views of the motives of the great actors.

The essay naturally falls into four divisions: "Toleration and the Restoration"; "Toleration and the Secular State"; "Toleration and the Church"; "Toleration and Locke."

The connection of dissent and commerce was very close in England during the seventeenth and eighteenth centuries in particular. The dissenters had been regarded as the most seditious type of men, but it also came to be understood that the trading part of the nation were even more seditious. "The whole movement seemed to be summed up in the four words trade, dissent, demagogue, sedition." A utilitarian motive underlay and permeated the age—and men went to that company whose customs, whose talk and dispositions they liked best. To

<sup>1</sup> *The Theory of Religious Liberty in the Reigns of Charles II and James II.* By F. Russell Smith. New York: Putnam, 1911. vii+143 pages. \$0.50.

the dissenters liberty of conscience was a matter of principle, and therefore they wanted a separation of church and state. For empirical reasons the Whigs wanted the same thing. They all found a basis for politics in the social contract. Divisions were possible in Christianity and it was the duty of the state to secure the liberty of its subjects.

Thus throughout the entire reigns of Charles II and James II toleration had been advocated from the most various quarters. "The king, the Whig lords and the more independent members of the House of Commons used the same arguments as the poor despised sectarians whom they persecuted—Baptists, Quakers, and Independents found themselves in agreement with liberal members of the church, from which they had seceded. Philosophers, scientists, skeptics, and atheists made common cause with Roman Catholics."

But toleration still waited for its philosopher—who with largeness of view and experience, and judicial balance could formulate an adequate statement. That man was John Locke. He had a clear conception of the functions of the state, and an equally clear conception of the functions of the church, and what was even more important he was able to relate those functions. Concisely and with a high degree of success Mr. Smith has set forth the inestimable service that Locke has rendered in the struggle for both civic and religious liberty, and at the end we feel that he has proved his thesis.

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## THE RELIGIONS OF MODERN SYRIA AND PALESTINE

In the Bross Lectures delivered in 1908 and now published in expanded form,<sup>1</sup> Dr. Bliss has given us an authoritative and fascinating account of the many types of Christianity and Mohammedanism found in modern Syria and Palestine—authoritative, because the learned tomes on the subject have been consulted; fascinating, because the author, who was born in Syria and spent a large part of his life there, has given us an intensely vivid and boundlessly sympathetic picture of the religious life of the modern Syrians. The author's method of gathering materials for his work is thus described in the Preface:

While many books have been consulted, it is in human documents that the richest material has been found. The Greek liturgies have been studied, but

<sup>1</sup> *The Religions of Modern Syria and Palestine*. By Frederick Jones Bliss. New York: Scribner, 1912. xiv+354 pages.